How God speaks to us
thru the grace of our Lord
Jesus Christ.

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Lk.7;36-50

INTRO. The unity of the Bible-Jesus Christ
"God, who spoke in many fragments and in many ways to our fathers by the prophets, has spoken to us by his son."

The selection chosen for our study perhaps shows forth as well as any the grace of our Lord Jesus Christ.
Paul's use of the word "Grace"

O.T."righteousness of God", that which the prophets vainly dought for themselves and their people, that which the psalmist upheld set up as the ideal life for man, that which the law set up as the standard for man was never attained by them but was fully and forever met in Jesus Christ.

But in fulfilling the righteousness of God Jesus evidenced such a beauty, such a completeness, a perfect harmony with the will of God and an attitude of such entire benevolence and friendliness and love of man that another word had to be used to describe it.

Righteousness was transformed into grace: a word from the Greek word, Xáris,meaning sweetness, charm, loveliness; good-will, lovingkindness, favor. The word also implies the showing of kindness to one who dões'nt deserve it.

In Jesus,righteousness was transfigured into grace exemplifying in his ideal life beauty, delicacy of charm, a harmonious perfection of intercourse with God and man alike.

In the word, grace, Christ is upheld as the desire of all nations, in whom is fulfilled no only the righteousness of the Hebrews but also the Greek yearning for comeliness, and proportion and attractiveness of life.

Now let us turn to our study lesson and see how the grace of our Lord Jesus Christ is exemplified.

I. First we note that the Gospel is for everybody, irrespective of their moral or social standing.
Rain and sunshine on evil and good alike.

1. Even a pharisee may find Grace.
Jesus' condemnation of phariseeism-its self-centeredness, not in God

Yet Jesus accepted a Pharisee's invitation as readily as that of any other man, in the face of discourtesies at that.
No snobbishness in Jesus, as you sometimes find in some church members in their treatment of certain others.

Nicodemus and other Pharisees treated courteously.
His grace was ready to bless the Pharisee, if the pharisee were ready to accept it!

2. Jesus' attitude towards the lawless way of life.
As Jesus condemns phariseeism, so he condemns all physical excesses.
Better to cut off a hand or cut out an eye
Yet Jesus did not refuse to social interfourse with prostitutes and fleshly sinners. His grace is for all.
In this lesson study Jesus shows the same grace to pharisee and sinner alike, thereby giving us a revelation of the love of God for all. "For all have sinned and come short of the glory of God"
Many examples- Nicodemus and Zacchaeus; two thieves on the cross; two sons in parable of the prodical son all show the unfailing grace of our God Father as exemplified in Jesus.

II. The second big thing we note in our lesson- the delicacy of the grace with which Jesus brings home the difference between the attitude of the woman and that of the pharisee
Attitude of pharisee-host, superiority and condenscension and churlishness
The attitude of the woman
By quick word of parable Jesus won from the pharisee a verdict which exonorated the woman.

But observe that while the grace of God in Christ is open to all on equal terms, it depends upon our response

as to what its effect will be on us.
The pharisee rejected it and became hardened
The woman accepted it and was forgiven and inspired to go and sin no more.

Thus we see that even love may fail to win and redeem. This is hell, this is judgment, that having seen the love of God in Christ, men can still refuse its appeal.

This is heaven, this is release from sorrow and suffering, this is salvation- to respond with our whole life to the grace of God as it is in Jesus Christ.

III. The third big thing in our study is that such manifestation of grace ~~on~~ cost Jesus something.

By standing up for the defenseless woman in the face of the pharisee, Jesus was doing what he afterwards did for the world to see on Calvary, suffering that he might save. We cannot separate the life of Jesus from his death. It was his life that made his death of such significance.

"God was in Christ reconciling the world unto himself" In the richness of his divine life, Jesus became poor, gave himself for our sakes. And in that giving he has shown us the very heart of God our Father.

The choice that was set before the pharisee and the woman is set before us today. And it is still true that a self-conscious decency of life and appearance of respectability before men and is not the best preparations for a favorable response.

The publicans and the harlots may still go into the kingdom before those who, from the ~~conventional~~ platform of ~~morality~~ conventional morality, have never felt the appeal of the grace of our Lord in the passion of his life and death for our sakes.